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THE GREAT CATAclysms OF PRE-HISTORY.

Concluding Mr. Boughton's Appreciation of a Lecture given by Francis Ashton. Mr. Boughton is a member of the Norwegian Geological Society, and has spent 30 years in Atlantean study.

CONTINENTAL DRIFT.

All this goes to show therefore that the Quaternary ice-sheet was of a highly specialised nature, besides happening at the wrong time, while the only other ice age of which we have any detailed knowledge was so peculiar as to be almost beyond conventional interpretation. Is it not therefore better for us to abandon the idea of polar ice-caps as being a part of satellite history? Lewis Spence, in a personal communication last year, says "There is indeed no good reason why Wegener's Theory should clash with that of the more conservative Atlantogues," but whether or not it will necessitate any modification to Hoerbiger I am, at present, less certain. In this one respect of ice-sheets I submit that it will definitely have to be amended.

On the other hand, it does seem possible for Hoerbiger to be utilised on behalf of the Displacement Theory. Could it have been a "Satellite incident" in the Carboniferous which began the fissuring and ultimate rifting of the original Pangea? Sir Thomas Holland said (7) that, "A theory of continental drift would be simple and convincing if we could find the motive force: how and why it happened."

F. B. Taylor (8), with Wegener the contemporary enunciator of the Displacement Theory, postulated that the moon became the earth's satellite during the Cretaceous and that at the time the resulting tidal forces were sufficiently powerful as not only to alter the rate of the earth's rotation but also to drag the continents away from the Poles. We certainly have during, and at the end of, the Cretaceous some remarkable phenomena: e.g., the abrupt passing out of existence of the reptiles and a very great break before the opening of the Tertiary. The Upper Cretaceous was a time when almost everywhere the seas overflowed the shores of the ancient continents and the enormous basalt outflows of the Deccan took place. One might perhaps say that the greatest overflows of sea were on the southern parts of the lands of the northern hemisphere. At the beginning of the Tertiary, in the Eocene, lands now more than 16,000 feet above sea-level, e.g., Tibet, were at the bottom of the deep sea, as also were the Carpathians, the Swiss Alps and the Pyrenees. This was the age when the great limestone deposits of Europe and N. America were laid down, unusually thick deposits perhaps due to the immense amounts of sedimentary material produced by the abnormal violence of events. There are also for our recollection the tremendous volcanic outpourings of Antrim, the Inner Hebrides, the Faroes, Iceland, Spitzbergen and E. Greenland.

Arthur Holmes (9) speaks of the improbability that the

earth was without a moon before the Cretaceous and advances what he calls two fatal objections to Taylor's theory, one being that the tidal force would have been so terrific that the earth's rotation would have been brought to a standstill. The other objection is that if the late Cretaceous and Tertiary mountain-building is to be correlated with the supposed capture of the moon, then we obviously are left with no explanation at all for all the earlier orogenies. This now seems simple of solution! There were further satellite incidents and this one itself was a disintegration one, that preceded the later capture of the present moon. Holmes is a believer in the Displacement Theory and says that most geologists are reluctant to admit continental drift because no recognised natural process seems to have had the remotest chance of bringing it about earlier (see also Sir Thomas Holland). He wisely says, turn to the evidence with an unbiassed mind and leave the explanations until we know with greater confidence what it is that needs to be explained.

Mr. Ashton, in his paper, quoted various events whose estimated times of happening appeared to coincide more or less with the capture of the planet Luna. Of course, all estimates of absolute time are of the most doubtful validity. The best that we can do, and at that only hazardingly, is to try to calculate scales of relative time, i.e., the duration of known periods in relation the one to the other. One frequently reads statements about the known rate of deposition of ocean sediments and therefore just exactly how long a given depth took to be laid down, for example, in the reports of the recent Swedish expedition, but it seems impossible to me to enter into the periods so calculated with the slightest confidence. We know of the succession of orogenic cycles during which the amount of sedimentary matter must have enormously increased, as would the rate of deposition.

Finally, I would like to throw out sundry odds and ends of thoughts and extracts, all of which may possibly be of some connected value or interest in respect of the problems under consideration. If they are held to be fatuous, well, I am only too anxious to get them cleared out of the way. If, on the other hand, some are deemed to have some validity, then I would have them given deeper consideration, perhaps, to see if they are really of any general use..

EVIDENCE FROM MEGALITHS AND LONG BARROWS.

Messrs. Martin, Quimby and Collier (10) have said that "it seems probable that man entered the New World about 15/20,000 years ago." Apropos of this time of man's arrival in the New World, Lord Avebury's account (11) of the tens of thousands of dolmens and all the other usual remains of megalithic culture there is most interesting. Who were the people who built the "vitrified forts" to be found in southern Wisconsin and were they the same people who raised in relief

upon the soil the extraordinary animal and other figures to be found mainly in Wisconsin, but also right down the Mississippi to the sea? Are these vitrified forts related in any way to those to be found in such profusion in north and north-west Scotland and particularly well described by James Gray (12) and Avebury (11)? Built solely of stone, and without mortar, these truncated cones with the apex cut off, present a possibly interesting problem to the students of both Atlantis and Hoerbiger. They are certainly of vastly greater age than is usually ascribed to them and we are indebted to Avebury for the information that they have also been found in Bohemia and in various parts of France and Germany. Is it too fanciful to query some connection between their present state and the Luna capture? The fact that their condition is so invariably described as having been subjected to heat is more than perplexing. Conventionally they are viewed as having been burnt "in action," but surely they would not all have so suffered? This point has latterly been taken by Comyns Beaumont (13) who has also raised the idea that the long barrows were not, in fact, graves at all, but shelters built against a coming catastrophe: points which I have long pondered upon. The so-called "passage graves," lined with immense stones, could so well have been shelters. Also, is there any Hoerbiger explanation for the decided preference on the part of the barrow builders for southerly or south-easterly openings? Crawford (14) says of the long barrows of the Cotswolds that the bones in them had already been exposed or buried elsewhere when they were placed in them, and he comments that no trace whatever can be found there or in Wessex of the permanent settlements of the people who made them. Of the famous Weyland's Smithy and Hetty Pegler's Tump Crawford comments that they were erections of great strength and careful construction, built to withstand great pressure. Why? Windmill Tump itself is sunk into the ground in manner reminiscent of our own recent Anderson shelters! It seems a fair point, too, to wonder whether the people found in them were buried or whether they were overwhelmed where they were crouching for shelter? Some of the bones appear to be charred.

CATACLYSMS.

W. B. Wright (15) refers to the earthquakes which brought down rocks from the roofs of the caves used by the first Magdaleniens.

M. C. Burkitt (16) speaks of the rapid change in temperature at the end of the Upper Palaeolithic in Europe—caused, I believe, by the further opening of the north Atlantic rift and the commencement of the northward flow of the Gulf Stream. Burkitt has little doubt that the Azilian/Tardenoisian transitional culture as a whole was developed by the old Aurignacian stock. It was, however, he says, a debased culture, no art, even painted pebbles—surely evidence that conditions

had become steadily more difficult, at a time of climatic improvement and therefore indicative of cataclysmic events in a homeland. It is most interesting to observe that Burkitt says the Azilians lived mainly in caves and rock shelters while the succeeding Tardenoisians kept mainly in the open. Admittedly this may only indicate the improving climate, but might it have Hoerbiger affiliations? Shelters from floods, fragments, etc.

CHRONOLOGICAL ASSUMPTIONS.

Vera W. Reid quotes (17) the traditional date of submergence of Poseidon, the last remaining island of Atlantis, as 9,564 B.C. and attributes the oriented stone circles and pyramidal structures to sun-worshippers of the age of Leo, c.10,800/8,640 B.C. She says that moon-worship followed in the age of Cancer, c.8,640/6,480 B.C. Would this change-over be due to the capture of the planet Luna? It is interesting to note that Hermes, Zeus, Apollo and Dionysos are legendarily reputed to have been all born in caves. Is there here anything of a safety factor in terms of the events of the Luna capture?

R. Latham (18) says, "the Old Stone Age had passed . . . into the New Stone Age . . . about 12,000 B.C. . . . a startling revolution, the biggest perhaps in human history, that affected every activity of life . . . the whole basis of human life was changed, and at first . . . for the worse . . . evidence of a marked deterioration in material culture, besides the artistic decline already noticed." This is surely the decline to the Luna Capture. The dates coincide very happily with the passing of the last glaciation and also agrees with E. J. Baumgartel's views concerning prehistoric Egypt (19). She says that she views as improbable the idea of roaming hordes settling in the Nile Valley because of the dessication of the Sahara, but goes on "if the dessication had some connection with the retreating of the Wurm glaciation, as is generally assumed, it must have set in some time after 12,000 B.C."

Another possible "date" is set out in that remarkable book of Dr. Churchward's (20), where he quotes from a book by Maj.-General Drayson, "The Earth's Past History," 1888. Drayson claimed to have discovered and calculated a second rotation of the earth, a cycle of 31,682 years, during which the earth's axis changes some twelve degrees and leads to very hot summers and very cold winters. According to Drayson, the last maximum obliquity took place in 13,544 B.C. Adhemar, in his "Revolutions de la Mer," said that the northern hemisphere was at its coldest 12,448 years ago.

Also, can we correlate the event so eloquently portrayed by Bellamy (21) which led to the abandonment en route of stones and workmen's tools of the Tiahuanaco II cultural period with that apparently so similar happening described by Spence (22), Brown (23) and Mrs. Routledge (24) in Easter Island? I refer there to the carved images, abandoned in all

stages of completion and along the road from the mountain out of which they had been quarried. Finally, can this event or events be equated with the end of the mammoths in N.E. Siberia as described, admittedly with great discrepancies, by Braghine (25) and Pfizenmayer (26) and those of the "Giants Field," near Bogota?

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THE HOERBIGER INSTITUTE AT VIENNA FROM 1938 TO 1948

MANFRED REIFFENSTEIN.

Doctor Engineer Manfred Reiffenstein, President of the Hoerbiger Institute of Vienna, was a colleague of Hans Hoerbiger during his life-time. He is the inventor of the well-known Reiffenstein Water Turbine.

In March, 1938, at the time of the Nazi occupation of Austria, two organisations existed in Vienna concerned with the Hoerbiger Theory. These were the Kosmotekhnische Gesellschaft and the Hoerbiger Institute.

The first of these Societies had been formed in 1921 by a group of enthusiastic adherents of the Hoerbiger Theory, engineers, physicians, civil servants and business men. Most of them were personally acquainted with Hoerbiger, and had attended the many interesting lectures he gave before his death in 1931. Subsequently, regular evening discussion circles were held at the Akademie der Bildenden Künste in Vienna.

This organisation, which was only interested in pure research, was liquidated by the Nazis on their arrival, and its funds were seized. All appeals against this decision failed.

The Hoerbiger Institute, which was only a small association engaged in the collecting of funds for research, was left in possession of all the scientific material left by Hoerbiger, a fine library, and a large collection of valuable drawings, covering the whole range of astronomy, meteorology and geology, as they affected the Hoerbiger Theory.

Since 1938 the Institut has been accommodated in a small bungalow on the outskirts of Vienna at Salmansdorf, 500 feet up and near the Vienna woods. The Nazis wanted to close this down also, but thanks to the energetic intervention of Alfred Hoerbiger and the Chairman, this was obviated by the appointment of a Nazi Commission.

Another danger, that the archives should be moved to Berlin and absorbed in Himmler's Ahnenerbe organisation, was also averted after lengthy negotiations, which established the fact that the Institut was the private property of the three sons of Hoerbiger; Hanns, Alfred and Hans Robert.

When these arrangements had been successfully concluded, it was possible to transfer to the Institute, all the members of the former Kosmotechnische Gesellschaft. The problem of maintaining correct relations without becoming dependent on the Nazis was difficult, but was still possible until the outbreak of war.

Although we realised that the war would bring our activities to a standstill, nevertheless Alfred Hoerbiger managed to continue publishing *Proceedings*, in spite of being cut off from all foreign publications and correspondents.

Our registers showed more and more blanks as it became impossible to check up on changes of address.

We managed to introduce a weather forecasting service, based upon the planetary positions, and we had half-a-dozen observers in Germany who recorded their notes on charts, which we carefully checked together before publishing the final results in *Proceedings*.

However, this also had to be stopped. One day we were rung up by the Propaganda Ministry, who said they considered these publications constituted high treason, even though the data referred to the previous year's weather, and we were ordered to stop circulating our reports.

By 1944 the Allied air raids became more and more frequent with increasing violence. In one of these raids our printers were burnt out, all our blocks and drawings were destroyed. In February, 1945, the Hoerbiger engineering factory was completely burnt out and on the 12th March of the same year, the premises of the Institut were also hit. Fortunately, although several 2,000 lb. bombs fell quite close, the building only suffered from blast, everything movable being wrecked. On the following day we started rescue work, and within a month we had managed to get the premises boarded up, in fact, this was just finished before the Soviet troops arrived.

The battle for Vienna lasted five days, during most of which time we were obliged to shelter in the cellar, together with poultry, goats and other domestic live-stock.

Gradually we put things in order and restarted work, but were seriously hampered by lack of funds. The members were scattered and not to be traced, the Hoerbiger engineering factory was demolished, and could no longer assist in covering the deficits; whilst, last but not least, Alfred Hoerbiger died in August, 1945.

Since then, we have partially managed to rebuild the factory, and hope that it will soon be able to contribute towards the running expenses of the Institut. Apart from this, we are now about to register the Hoerbiger Gesellschaft as a legally established Austrian society.

With the aid of those archives which have escaped destruction, we hope to be able to re-start publications of *Proceedings*, and we anticipate that the year 1949 should bring us still further on our way towards recovery.

This article is the text of a Lecture given by Mr. Burland, at the Caxton Hall, December 9th, 1948.

AMERICAN ORIGINS—SOME FACTS AND PROBLEMS

C. A. BURLAND, F.R.A.I.

Fellow of the Royal Anthropological Institutes; author of *Life and Art in Ancient Mexico*; corresponding Member of "Cileac" (Columbia); was one of the British Delegates at the Congress of Anthropological and Ethnological Sciences, Brussels, 1948; International Congress of Americanists, Paris, 1947.

By the beginning of the pleistocene the general lay-out of the American continents, as we know them, was almost complete. The glacial period then descended upon both alike, altering sea-levels and creating new relations of mountain and plain. As in Europe, the ice advanced four times and the three interglacials were in the same sequence, one long and two shorter.

We cannot yet say when man first reached the Americas, we suspect that there are some third interglacial stone implements, contemporary with Europe's early Neanderthal people. The first human skeleton, the Minnesota Man, belongs to a warmer phase within the last glacial and may be as much as 40,000 years old. There is no doubt about this skull's identity. Though heavy and coarse, it is American-Indian type. . . a mixed race of generally Mongoloid appearance with traces of primitive Australio-European features. The same applies to the excellently documented Brown's Valley Man, of between 20 to 30,000 ago. It is a contemporary of the cave painters of Western Europe, of early Magdalenian times. The

Atlantic Ridge was probably well above the sea then; but the skull type is strongly in favour of the Asiatic origin of the American Indian. We also know, that at the period in question the Behrings Strait was an ice-covered shore which could be traversed by small parties of ice-hunting people and that an ice free strip extended from Alaska to the great Plains, like the ice free area of Finland. In this area of the plains, there was a veritable happy hunting ground of bison, American horse, ground sloth, armadillo, mastodon and American camel.

The implements found at Brown's Valley were better made than European ones of the same period. In some ways, they resembled the flaked stone dart points found at Folsom, New Mexico, in bones of extinct species of animals. Although one Folsom point has been found in Alaska, it is of a later form and it may be, that Folsom culture developed from a simple beginning in America. As there is no trace of it in the Eastern States or in Mexico, it cannot be from the Atlantic. These things were taking place about the time when the melting ice allowed the lakes to drain over Niagara at a fault line already hundreds of millions of years earlier in time.

In Mexico, in 1947, the Tepexpan Man was a little later in time. He was a hunter of elephants (*Archidiskodon*), and from his time a sequence of stone chipped implements takes us up to the beginning of village life. It has been reported by Dr. De Terra, that earlier culture (about 20,000 years old) than the Tepexpan man has been found in gravels of Lake Chaleo, including bone points and small sculpture in elephant tooth of a human foot. (See *American Antiquity*, December, 1948). In South America much work remains to be done in dating glacial gravels which occur in the Andes often 40 degrees or more from horizontal, because of the lay of the ice at that time. In Argentina, however, man was definitely contemporary with the ground sloth (*Gryptotherium* and *Mylodon*), and may have eaten the ungulate mammal *Toxodon*. These animals survived until quite late in time, and American horse was probably living as late as 3,000 years ago; while the Indians of Nova Scotia have folk tales of an elephant-like monster that may have been mastodon or mammoth. They were killed out by sudden climatic changes which altered the local vegetation and gave man the chance to eat up the last half-starved survivors. One of these changes in Central America, at any rate, must have followed the submersion of the Atlantic Ridge. The trade winds would then have brought more moisture to the Caribbean.

CERAMICS.

Agricultural life may have begun early. Small stone mortars for crushing nuts have been found in Arizona which may be 15,000 years old. The spread of agriculture in the Americas is so wide, that it must have started very long ago.

In Brazilian shell mounds, sometimes associated with

ancient raised beaches, there are grind-stones and pounders for use in preparing foodstuffs. It is in this region we have to look for traces of transatlantic parallels, for the Ridge here approached closest to the American mainland. It is a region worthy of the special attention of the Atlantis Research Centre.

Here we may note that the invention of agriculture seems to have been quite independent of Europe and Asia; the American foodstuffs were maize, manioc and potato, all utterly unknown in the old-world until after 1492. The Eurasian wheat, barley, rice and millet were equally unknown in America. The home of maize was either Ecuador or the Guatemalan highlands. Potatoes came from the eastern slopes of the Andes behind Peru. Cassava, or Manioc came from the North coast of the Carribean. They all evolved many cultivated varieties which must have taken thousands of years to develop. The ancient Peruvians knew 31 varieties of potato, and nearly all the maize growing tribes had known four different coloured varieties of the grain for so long, that they made it part of their mythology of the colours of the four directions.

In Mexico village life with maize agriculture must have begun before 1,000 B.C. Village middens sometimes contain more than 25 feet depth of decomposed remains of maize cobs accumulated through the centuries. In Peru, maize from the highlands, and llamas appear on the coast with the Cupisnique culture, which Dr. Rafael Larco Hoyle put at about 4,000 years ago. There are many cultures on various parts of the Peruvian coast of pre-Inca date. They are stratified, and in their later phases can be dated. They were all influenced by the people of the highlands, who from the beginning, traded with them. One group is of particular interest as showing a date for the two final phases of Tiahuanaco. The Mochica pottery of northern Peru was overlaid by pottery containing designs derived from Tiahuanaco. Mochica is closely dated at 10 to 11th century. Hence Tiahuanaco "classical" art is about contemporary with our Norman Conquest, and was, on the coast, the art of a conquering people. It was superseded, a century or so later, on the coast by Chimú pottery made by a people who were defeated by the Incas only shortly before the Spanish invasion. The Inca capital Cuzco, contains some deep soil in which, underneath Inca pottery, Pucara style pottery has been found, such as at Tiahuanaco, comes after the *classic* Tiahuanaco styles. Therefore Tiahuanaco *classic* art declined before the 12th or 13th century. It is tempting to correlate this with a fall in climate, which at this period, began the freezing of the Norse settlers in Greenland, and may have made the Bolivian altiplano unsuitable for a large population. Another date for the final end of Tiahuanaco is given by Huaman Poma de Ayala, whose 17th century drawings from ancient paintings show the Colla people dressed in high hats of the Tiahuanaco type. The Collas, once a powerful confed-

eracy of tribes, were defeated by Pachacuti Inca about 1450 A.D.

For the dating of the earliest styles of pottery and architectural remains of Tiahuanaco, we must rely on scientific evidence of comparison with other cultures, and the dating of the gravels of moraines and glacial lakes on which the great ruined site was built.

We hope that Dr. Fucher, upon whom the mantle of Posnansky has now fallen, will throw more light on these interesting and important points. Meanwhile, all future work at Tiahuanaco will be guided by the wonderfully complete records and photographs accumulated during a long lifetime by Arthur Posnansky.

Recent research work in another fascinating area has thrown light on the Maya civilisation. There is now a generally accepted correlation with our dates, and excavation shows the development of ceramics from quite primitive types to what looks like the appearance of true Maya civilisation at a few centuries B.C. Their civilisation was agricultural and highly organised, so that they were able to construct monuments to act as great solar calendars to check the exact times for burning the bush on their milpas and for sowing and reaping. This led to mathematics, of which a recent researcher, Mr. Dalgety, has been able to demonstrate a single calculation covering 3,100 years with the error of less than six hours true time. The zero date of the inscriptions is about 3,000 B.C.; but most inscriptions refer back to a Pictun Seven of June 334 B.C. This last may be the date at which, the full calendar with its complexities came into being. The famous Stela B at Copan, with what some authorities believe now to be elephant heads, is known now to date from the mid-eighth century A.D., and is earlier by two centuries than its parallel sculptures in Cambodia.

Pottery toys with wheels from southern Mexico, dating from the first to the eighth centuries A.D., raise the question of cultural contacts with the Americas in the centuries after the disappearance of all but a few islands of the Atlantic Ridge. There were sea-going ships in Europe as early as the bronze age colonisations in Ireland. The Minoan dolphin ships were reaching the Atlantic by about 1400 B.C. Probably, the very words "Atlantic" and "Atlas" reached the Greeks from the Cretan language. After them, came the Phoenicians and Romans, Irish monks, Vikings, and crusaders. If any of these people sailed into the region of the South Eastern Trade winds, they might be blown to the Carribean or the Northern part of South America. They could not navigate back to Europe, unless they got into the Westerlies; so most chance bones there anyhow. We have already seen that they did not introduce agriculture. Metal was also unknown in this region at early dates, so no smiths taught the natives, at least before 1000 A.D.

In the Pacific it has been abundantly shown that Chinese, Japanese, and even Cambodian ships trading to the East Indies, could be cast away without hope of return on the West coast of N. America. In South America it is believed that the Marquesan Islanders reached Peru in the thirteenth century, and navigated home again by the route recently explored by the Norwegian raft expedition. In the Amazon region of Bolivia, tribes speak languages related to Malayo-Polynesian, use the blow-gun, and chew narcotics with lime. Did these things reach them by sea and across the Andes? Or did they take the shorter route, around the Pacific shores? Or is it just a strange parallel due to similar surroundings?

Creation legends of the American Indians are very like Asiatic ones; also, the flood story which has a distribution covering both continents.

We know much, have discovered much in recent years about American origins, but there still remain many problems for the enthusiastic research worker to tackle.

ATLANTIS AS VISUALISED BY THE RENAISSANCE SCHOLARS

NICOLA RUSSO.

Doctor of Civil Law. President of the Italian Institute of
Atlantean Studies.

Founder and Director of the journal, *Atlan is in Italy*.

To the ears of mankind in the Middle Ages there came a continual song, repeated in a thousand traditions and a thousand legends, all tuned to the thought that life was but a place of expiation from which, after the purification of the soul, one reached a state of happiness, invisible to the profane, and in which all could dwell, in the new Atlantis.

What a fascinating name! Probably no earthly paradise had done so much to open the eyes and ears as this magic name, repeated by all, through which happiness was to be attained, which was the aim of mortals.

At the end of the first millenium, a terrible fear that the end of the World was near, caused many to dispose of their worldly goods and to retire into contrite seclusion.

The signs and portents were frightful. Huge comets crossed the doomed universe, leaving behind them trails of sulphur and gas, which tended to confirm the prophets of old, that Divine vengeance was at hand. It seemed that the earthly paradise, Atlantis, had been snatched from the reach of sinners, and with it all hope of reward for virtue.

Where was this enchanted land? For the many it was a deep mystery, but for those who, for a thousand years had

studied the sciences, it was but the truth which was becoming manifest, now that the concealing veil had been removed.

The learned men entered into a fresh competition. They studied in different languages, they poured for long years over old papyri, they assiduously studied tables of signs and figures, travelled far, consulted the astrologers and the priests, who stored all the written matter on the universe and its problems.

Such scholars as the Venerable Bede (1), Isidore of Seville (2), Raban Maur (3), Suidas (4), Asaph (5), Dicuilus (6), Edrisi (7), Beauveau (8), Honore d'Autun (9), Bacon (10), Gauthier de Metz (11), Aboul-Feda (12), Ibn Khaldoun (13), Ailly (14) and Ficin (15), had voyaged continually, had delved into all the sources then known, and had written treatises on geography and scientific compendiums on the mystery of the Atlantic Ocean, its depth and its extent.

That the wonderful land described by Plato (16) had ceased to exist, soon became apparent to these critical observers. But once again the legends of an earthly paradise were revived in all their ancient glory replacing Atlantis. This paradise was generally located on a high mountain from which four rivers sprang watering the Tree of Life.

The Chinese called it Kwen-Lun (The Pearl Mountain), the Persians placed it on the Mountain of Alborj, and the Hindus at the foot of the Himalayas. The latter was unattainable owing to the eternal snows and glaciers which concealed the valley of Kaschini, where grew the Tree of Life. The story of this marvellous tree which Lewis Spence (17) reports to have had fruits with a hard core giving meat, drink and fats, also figures in the legends of the Celts, the Maoris, the Egyptians and the North American Indians.

A Russian legend (18), calls the Mountain of Paradise, the Mother of the Mountains. In India there was another legend of an Earthly Paradise, the Paradise of Pleasure on Adam's Peak, in Ceylon.

FROM ST. BRANDAN TO COLUMBUS.

The Voyages of Maeldune (19), and St. Brandan (20), are fully in accord with this tradition. According to the Celts, the Isles of the Blessed, which could only be reached by crossing the seas in a glass boat, had walls of gold and silver, of copper and crystal. In the meadows were trees with branches of silver and fruit of gold, which when broken off emitted sweet melodies. Streams of wine and honey traversed the land, while beer rained on it from above. Even sucking pigs, once eaten, were reborn to be devoured again. The inhabitants, with garlanded heads, lived in perpetual youth. Of these traditions Maeldune must have been aware.

The voyage of St. Brandan, Abbot of Clonfert, in the sixth century, is one of the most famous legends of the middle ages. It recounts how Barontus, an Egyptian monk, came to Clonfert for rest from his travels, and told of a mysterious island surrounded by fog, where the friar Mernoe, long missing from

the haunts of men, had established himself. Brandan was so anxious to see this land that he set sail in a copper vessel with seventeen of his brethren, only supplied with a keg of butter to grease the oars.

Here the company remained for seven years, drifting at the pleasure of the waves and celebrating Easter on the broad back of Leviathan, King of the Fishes. They put in at the Island of Sheep, at the Island of Birds, where the Saint spent Easter listening to their songs. Eventually they reached the Holy Island, where there are no material needs and the lamps never go out. This portion of the narrative links with St. Patrick's description of the Promised Land, where there is always day, all the flowers are scented and the trees all bear fruit. Those who had been so fortunate as to visit it, carried the perfume in their clothes for forty days. Renan, (21) calls this story one of the most complete expressions of the Celtic Ideal.

Montelambert (22) declares that these stories exercised a marked influence on the thought of the Middle Ages until the time of Columbus, who may have been inspired by the tale of St. Brandan. It is certain that he did not place the Terrestrial Paradise in Africa, but rather near Trinity Island and the source of the Orinoco. In his letter of October, 1498, he wrote to the Spanish Rulers: "The Holy Scriptures record, that Our Lord made the earthly Paradise and planted in it the Tree of Life; and thence springs a fountain from which the four principal rivers of the world take their source; namely, the Ganges in India, the Tigris and Euphrates, and the Nile . . . I do not find, nor ever have found, any account by the Romans or Greeks, which fixes in a positive manner, the site of the terrestrial Paradise, neither have I seen it given in any mappemonde, laid down from authentic sources. Some placed it in Ethiopia at the source of the Nile, but others, traversing these countries, found neither the temperature nor the altitude of the sun correspond with their ideas respecting it; nor did it appear that the overwhelming waters of the Deluge had been there. Some pagans pretended to adduce arguments to establish that it was in the Fortunate Islands. . . I have no doubt that if I could pass below the equinoctial line of which I have spoken, I should find . . . that it is the spot of the earthly Paradise, whither no one can go but by God's permission."

In this happy land there flowed waters of such fragrance that, according to Giani (23), they filled the palace with a sweet aroma. This water, which he described in a letter to Emanuel, Emperor of the East, was the true Fountain of Life, enabling those partaking of it to remain young for over three hundred years. Ponce de Leon (24), the explorer of Florida, sought for it with two ships to the Island of Bimini

A TARTAR LEGEND AND NORDIC SAGAS.

There is a Tartar legend which tells of a marvellous pine tree with leaves and bark of gold, coated with everlasting greenstuff,

at the foot of which there was hidden a flask of the Water of Life. Hans Sachs in one of his famous ballets, recounts the story of this Fountain of Youth.

The Vikings, those hardy navigators, did not hesitate to seek adventure over the waters to those lands which Nordic legend held to be colonies of Atlantis. Adam of Bremen, (25) said that they had been to a distant land called Vineland, "*Praeterea unam adhuc insulam recitavit a multis in eo repertam oceano, quao dietur Winland, eo quod ibi vites sponte nascontur, vinus optimum ferentes.*" He also tells that King Sven Estridson spoke of a new, vast region beyond the ocean. Abbot Thingari (26) thought that it stretched from Africa to Greenland.

Sagas such as Thorfin Karlsefni's (27) tell of visits to delightful places where the rovers had landed, where the winters were without ice and where the harvest of the vines was great. From the same source we get the voyage of Leif, son of Erik the Red, to Hellund and later to Markland, where they found that conditions were unsuitable and proceeded towards the south, eventually finding a well-stocked salmon river, and where they discovered wild grapes growing. When the spring came round they departed, but Leif had named the spot "Vineland." Subsequent expeditions however, met with disaster, and the first conquest of America passed into oblivion.

In the Middle Ages the belief was widely held that the Terrestrial Paradise lay to the east, as was asserted by Jesuiabo, the Nestorian Bishop of Nigibi (28), in the 12th Century. Cosmas (29), the 6th Century geographer, thought that the earth was oblong, Paradise being situated to the east, where it had remained until the Flood. Noah with his Ark, floated over the ocean until he reached Ararat, and from there the earth was repopled.

Moses Bar Cefa (30), in the 10th Century, placed Paradise in the antipodes, which seemed to be confirmed by the fact that nobody had ever been there. At the same time Cynewulf (31), in his poem on the Phoenix, said that God had placed the Sacred Island so far from sinners, that none of them could reach it; while Dante (32) made an island of the mountain that rose from the waves. James Witte of Hess (33), writing of his adventures in the last days of the 16th Century, said that after leaving the land of Prester John, he arrived at an island called the Root of Paradise, and ten days later at Mount Eden, rising steep like a tower. Ascent was not possible, but at Vespers the sun shone on it and it could be seen to be Paradise.

De Marigolli (34) places Paradise 40 miles from the Island of Ceylon, while Filostorgio (35), St. Thomas d'Aquinas (36), San Bonaventura (37), Albertus Magnus (38), all averred Paradise lay in the Torrid Zone.

On the other hand, the Essenes placed the Isles of the Blest in the Atlantic, while the Celts, on a distant island towards the south of the ocean, where the Sun was hot for most of the year.

Postel (39), in the 17th Century, thought it lay at the North

Pole, but Mario Sanudo (40) had in 1306 located 300 of the Fortunate Islands to the West of Ireland, whilst Fra Mauro (41) called the Hibernian Isles the Fortunate Islands. Even Benicase (42) saw two groups of Fortunate Islands, one off the coast of Africa and the other near Ireland. Christian da Pisan (43) also placed Paradise off the African coast.

According to Hindu traditions, the Golden City of Kanaka Puri lay to the west, even the Polynesians thought Bulotu, their Paradise, lay to the west.

It is felt that the above will have shown how much the explorers and geographers of the Middle ages owed to the story of Atlantis, without which many of them would never have had the courage to make their brave attempts.

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LITERARY MONOLOGUES

Sziriat Oszlopai, Varkonyi Nandor, Budapest, 1939. 8 Pengo.

This interesting volume, the title of which *The Siriadic Columns*, is taken from Manetho as quoted by Syncellus in his *Chronicles*, is a careful appreciation of the early cultures of the world as interpreted by the Hoerbiger Theory. The main thesis of the author is that, as was the case with the sons of Seth who "erected two columns, one of brick and the other of stone, and engraved upon each of them their discoveries, so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men," the scientists and historians of the past, being forewarned of the approach of disaster, always left detailed records behind for the benefit of following generations.

Mr. Nandor follows the ideas of Eugen Georg, *Verschollene Kulturen* (Leipzig 1930) and Hanns Fischer—whose works constitute one of the main planks of the Hoerbiger Theory. In his chapter on Atlantis, he refers to a work of which I have not heard by Otto Pratje, entitled *Die Deutsche Atlantische Expedition*, Berlin, 1926.

This work is the only modern exposition of the latest ideas on cosmological and cultural origins in the Hungarian language, and as such deserves full appreciation.

Dances of Portugal, by Lucile Armstrong, Max Parrish & Co., London. 3/6d. (Illustrated).

For those who see in folk dancing, the effort to translate folk memories of the past into rhythmic movement capable of being understood and appreciated by the unlettered, this delightful little book, by a recognised authority on the national dances of Portugal, will give great pleasure.

The details of the costumes showing their similarities and differences as compared with Eastern and South-Eastern Europe, make one long for the day when folk dances and costumes will be given that measure of serious anthropological study which they merit.

The Hidden Crater of Wolf Creek, by Charles F. Holmes, *The Australian Geographical Magazine*, November, 1948.

Some sixty-four miles south of Hall's Creek in Western Australia (Longitude 127 deg. 46 mins., Latitude 19 deg. 18 mins. south), lies the third of the world's great meteoritic craters, the other two being in Arizona and Eastern Siberia. The author states, that geologists consider this crater, which is 2,800 feet wide at the bottom, dates back some three hundred years.

In view of the lack of such craters in the Southern Hemisphere, it is to be hoped that the whole question can now be studied in the light of the Hoerbiger Theory. CRITIAS.





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